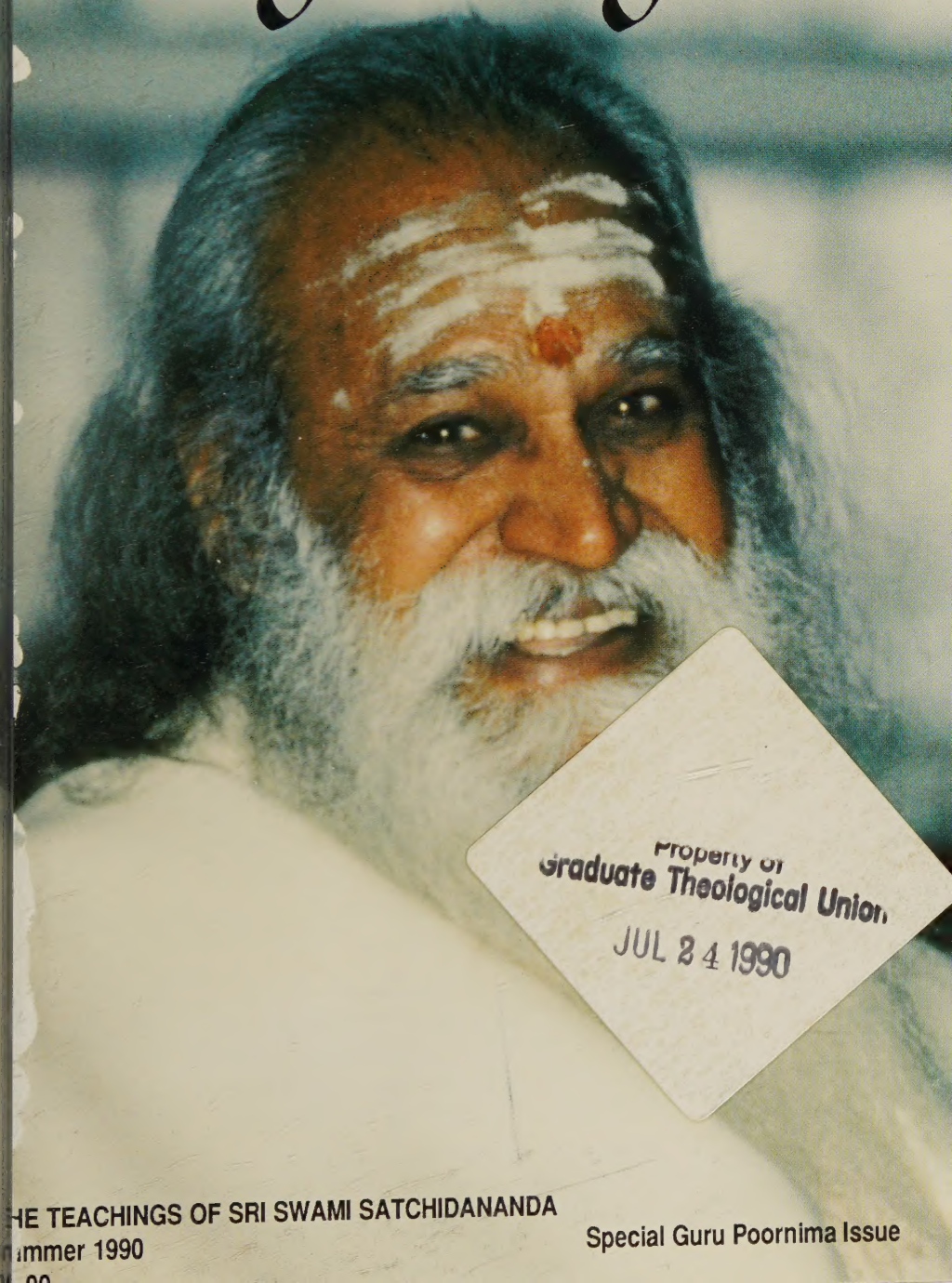


Integral Yoga®



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THE TEACHINGS OF SRI SWAMI SATCHIDANANDA

Summer 1990

Special Guru Poornima Issue

UPCOMING EVENTS WITH SRI GURUDEV

JULY

7-9

Yogaville, VA

Guru Poornima celebration

AUGUST

4

Ann Arbor, MI

Public Talk

5

Detroit, MI

Vishwa Hindu Parishad Conference

OCTOBER

14-17

Yogaville, VA

Program with Sri Swami Chidananda

Please note: Sri Gurudev's very busy schedule is subject to changes and additions. Please contact the Integral Yoga Institute nearest you or Satchidananda Ashram Yogaville for updated information.

In honor of Guru Poornima and the Buckingham High School graduation, the color cover for this issue has been made possible by donations from Reverends Divya and Kumar Shapero, parents of graduate Mohini Shapero, and Swami Arulananda Ma, mother of graduate Padma Knight.

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INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yogas—as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine)—a shrine dedicated to the Light of all faiths and to world peace—is open to the public and is located in Yoga-ville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

LETTERS TO

Your Holiness, People all over the world are aware of the great work that you are doing. Your deeds of mercy and compassion are a source of inspiration to us all. Verily, you are regarded as a comfort and blessing to the suffering ones. We pray to the Almighty to grant you long life, good health and ever-increasing strength to continue to do your welfare activities and so bless us that we all turn back to the path of truth and love.

-Sri A.L. Relwan
Sadhu Vaswani Mission
Pune, India

Beloved Master, Let me learn to live as you live.

Let each step be placed with gentle reverence upon The Mother.

Let each gesture sweetly beckon to those who would bow at your feet.

Let each action be filled with compassion and holy purpose.

Let each glance unfold a vision of Love quickening the Sight of the beholder.

Let each sound resonate from your Divine Whispers within my heart.

Let each thought be a prayer of peace beamed out to your exquisite Creation.

Let each breath be offered in joy-filled sacrifices back to the Holy Breath that breathes through all Life.

Beloved Master! O grant that I may live with simple dignity and in obedience to your sacred Word and Will.

-Rev. Subhadra Jyoti
Buckingham, VA

SRI GURUDEV

With your guidance, my daughter [a member of the Ashram] has become a truly happy, beautiful person. Her voice even changed so much that I could almost not recognize it when she called me the other day.

I gave birth to her into a chaotic post-war atmosphere... and brought her to America when she was young. We had a difficult life together, and I had to always worry about her welfare. But now, with your guidance, she found peace and happiness in her life.

As her mother, I cannot find enough words to express my gratitude and appreciation toward you. I am just praying for your good health with all my soul.

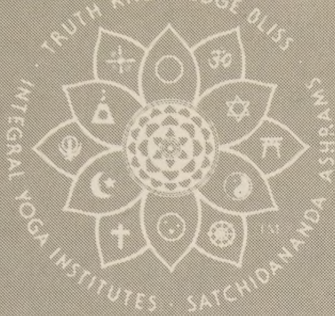
-Y.S.
Portland, OR.

The "new look" of Integral Yoga Magazine is splendid! Thank you all so much. It is crisp and clear, so readable, and the pictures are an added treasure. *Day by Day with Sri Gurudev* makes me feel as though you were there in person.

Please continue cooking with Rev. William Miller. She is such a fine teacher.

Thanks again. Keep up the good work.

-A.C.
Buckingham, VA



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(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.



MAKE YOUR HEART AN ALTAR

SATSANG WITH SRI GURUDEV

by Sri Swami Satchidananda

THE FREQUENCIES AGREE

Question: How will I know when I have met my guru?

Sri Gurudev: I would like to ask a question. How would you know when you have met the right person to be your life's partner? Your heart tells you who the person is. There is a saying in South India, "People get their life partner or their guru according to their karma, destiny." You cannot just intellectually decide. To get the right partner and to get the right guru, you should have done some good karma, you should have planted some good seeds in the past. Your destiny should be great to bring the proper person to your life.

When I just mentioned the example of a boy looking for a girl or a girl looking for a boy, I was not joking. It's very true. You are selecting a person as your life partner and that partner will probably be for this entire life. It may continue or it may not. But selecting your guru is selecting another partner for eternity. It is for a higher reason, a spiritual reason. You don't marry someone to get an initiation, or to teach you how to meditate, how to save your soul. Maybe you marry someone to have a companion to walk with in your life toward a common goal. But when you look for a guru, your aim is much greater than that. You are looking for somebody who can take you to the very end of your journey, who will guide you toward the ultimate goal.

So, it is impossible just to depend on your intellectual analysis or even just the feeling. Even though the feeling is much better than the intellectual side, still the

destiny plays an important part. That means your longing for something, your thirst to know the truth and to experience that truth—that brings the right person.

But still it is better to know what it is that you are looking for. What is it that you want to get and who can help you? In other words, your interest in the spiritual life, and your knowledge about the guide who would be able to help you—both these things are necessary. You should have a good interest, sincere thirst. You should have a good hunger; at the same time you should know what to eat, which food is good for you.

It's better to know the caliber of the guru a little bit. Know what to look for, at least externally, but not just the physical. Know the character of the guru, not the physical features. Sometimes we get carried away by the physical features, "Oh, he has a nice long white beard." Or, "He's coming all the way from the Himalayan cave." It's not how a guru looks that's important, or even how he or she talks that matters. A teacher can be very fluent in knowledge of the scriptures and may repeat all the scriptures, all the mantras, all the slokas. Another can sing beautiful *bhajans*, give talks on Vedanta, Siddhanta. Any scholar can do that. So then what to look for to find a guru? The answer is in questioning: what is it that you are looking to get? What is your goal? And what do you expect to experience when you gain that state? Then, do you see the same state in that person?

So, what is the goal of spiritual life? Often we simply say, "I want to experience God." What do you mean by experiencing

God?" What is that God, or who is that God, where is that God? What will happen to you when you experience God?

Even after having lived in ashrams for years and years some people say, "I don't seem to have experienced God." When people say that, I would like to ask them, "What do you think will happen to you when you experience God? What is that experience? Floating? Flying? Or hopping? Or just sitting in *samadhi* doing nothing?" What will happen in your life when you experience God? That is to be known; because before you want to achieve something you should know what it is.

What should happen to you when you reach your spiritual goal? That I have clearly said in many, many talks. That goal is a total balance in life. It is a well-balanced body and mind, which will bring a total harmony in your life. That will let you experience the health and joy, the peace. Always peaceful, always joyful, always healthy—when you experience God that is what you are experiencing.

Don't delude yourself by thinking, "Oh, I'm seeing some light! I'm experiencing God." "I'm hearing a mystical sound. That is God." No. Even people who have delirium can see some lights. If somebody gives you a spanking, you will have a ringing sound for days and days.

That's not the real experience of God. Instead, experience the peace, joy, bliss; experience that *chid* [knowledge] and *ananda*. [bliss] You are the *sat* [truth, existence]. If that is understood well and if that is what you are looking for, then you look for somebody who seems to be experiencing the same thing. *Stitta pragnyan*, says the Bhagavad Gita, steady-mindedness, balance. Such a person is always happy, healthy, joyful and peaceful. When you see that you can say, "Ahh, she is the person," or "He is the person who can help me."

It's almost like looking for a doctor. You don't go and just put yourself in the hands of any doctor for a major operation.

You look around; you ask people, "How many people has she saved?" To allow even your physical body to be treated you take so much time to look for the right surgeon. But in the spiritual field, your entire personality is involved, not only the body and the mind; the ego, the emotions. So take your time. It's worth it to find the right guru for you.

Then naturally the person who wants something and the person who can give something get attracted to each other as guru and disciple. They seem to vibrate on the same wavelength. The radio wants to receive the music so it tunes itself to the exact frequency. And the transmitter sends the music by the same frequency. So, when both the frequencies agree, then you have found your guru, and the guru has found the student.

WHEN YOU ARE REALLY HUNGRY

Question: Once you've found your guru, then is that for eternity? Does that mean that in another life you'll be reunited with the same guru?

Sri Gurudev: Yes. If you've found the right guru. Remember, there's not one guru who can help everybody. It's very personal also. There are different temperaments, different interests. One guru may be able to help ten people, but the eleventh person may not get anything. That person may look for somebody else. It doesn't mean he is not a good guru; he just wasn't the right guru for that eleventh person.

Once you select someone for your guru, if you are not gaining much, don't just immediately leave or condemn the guru. First, you should question yourself, "Am I following everything? My guru has given me a lot of suggestions. Am I doing those things?" I say "suggestions," because a guru is not going to force you; the guru's duty is to just present the facts. The guru should not force; because when you are really hungry you will just eat. Nobody should force the food into your mouth. Your guru will present the teachings to you and leave them

ere. If you are hungry you will pick them up.

So you should also know how good a student you are. Sometimes we don't question ourselves. It's easy to say, "I don't seem to be getting anything. Maybe I'll go somewhere else." With that kind of attitude, wherever you go, you will not gain anything, because you are not consciously putting your effort in it. In fact, the students have more capacity than the guru. Their part is more important. Even if you select the wrong guru, if your thirst is genuine you will get some benefit, because you are not simply selecting *any* person. You are at least picking somebody with the understanding that that person has experienced something great; you feel that person has all the qualifications to help you. It is with that feeling, with that confidence, with that faith, you pick a guru. Then, even if that guru is not ready to help you one hundred percent, your faith continues, your faith helps you.

That is very important also. The faith is more important. There are many, many, many stories that illustrate how an ardent disciple can learn the highest truth from anybody. Like one great hunter. The guru he had chosen refused to teach him; so he said, "Sir, I know you know everything. You don't want to teach me, but still I'm going to learn from you." He went into the jungle, made a crude image of that guru out of clay and sat before the image and meditated, "Sir, you *are* going to teach me. I'm your disciple. You please teach me. My heart is open to you." In that way he learned everything.

So who is great? The guru or the disciple? In a way, when a guru finds a good disciple, he or she is supremely happy, happier than the disciple. After all who makes someone a guru? How could someone be known as a guru? Because the disciples call that person guru. No real guru will come and say, "I am your guru." No. If a person says, "I am the guru," he is not. It is the student who recognizes somebody as the guru. Because the student seems to be receiving

something, getting some information, some light. The student was groping in the darkness; now he or she is getting some illumination. It's the student who labels the person "guru." The real glory goes to the student.

So, the simple, quick answer to this question is: if you are a real, good, ardent student, there's no problem, you will easily find your guru. If you sincerely want it, you will positively get it.

GATHERING THE MIND

Question: What does it mean to be one-pointed in meditation practice? If I am concentrating on the heart chakra and repeating the mantram, that's already diffused.

Sri Gurudev: True. Either you concentrate on the heart chakra or repeat your mantram. You cannot do both at the same time. But sometimes we suggest that you concentrate on an image, a physical image or mental image outside or within and then repeat your mantram. The idea behind that is: instead of thinking about hundreds of other ideas, at least stick to only two. Sometimes we need a little more than one thing to focus on.

There is another form of meditation, the service that we call a *puja*. In a *puja* you not only meditate on your heart chakra and repeat a mantram, you meditate on the altar and all the deities on the altar. You take them, clean them, wash them, decorate them. There are many things to do. Would you call it meditation? I say yes. You are still meditating with a group of thoughts. At least when you are totally involved in the *puja* you are not thinking of your office or the kitchen or the playground. You are gathering the mind to one point, one place, one set of activities.

In a way, the mind gets tricked by that. The mind still says, "Oh, I am doing a *lot* of things! Do this, do that and then burn some incense. This light, that light, camphor." Then the tongue will say, "How about something to eat?" Then there is *prasad* [a consecrated offering—in this case, a food

offering]. So, in a *puja* we have nice music, lights, something to eat, and so on. All your senses are getting some sort of satisfaction and becoming totally involved in something that ultimately leads to the Divine.

After so many different things in the *puja*, you sit and repeat certain mantras and offer flower petals. *Archanam* we call it. All the other activities are over now. After doing everything else what do you do? You just sit peacefully, take your flowers, do *archanam*. By that point in the *puja*, the mind has calmed down to focus on more or less one thing. Then, after the *archanam*, what do you do? Sit. Repeat your personal mantra for a while. In the activity of *archanam*, the body is involved, the mind is involved, all your vocal chords are involved. Afterward, you sit quietly and repeat only the mantra, narrowing it down even more.

So, slowly from the outside you come to the inside, from the inside you come to a few activities, and then to just one or two activities, and then just only one. And that's how the mind should be treated, gradually getting more and more focused.

If the mind is still restless, and if you don't even have facilities to do a *puja* outside, we say do *manasa puja*, mental *puja*. Mentally create an altar. Think that your heart itself is an altar, a nice, beautiful, golden platform. Have your deity sit there. Mentally give a nice bath to the deity, mentally offer food, and so on. In fact, *manasa puja* is much better than an external *puja*, because you can bring all the beautiful flowers from all over the world just with your thoughts. Thought has so much power. You can do an even better *puja*. You can decorate the God or Goddess with all the jewels in the world if you want. Physically you cannot do all that, but with the mental there are no limits to what you can do.

In some faiths they even have the practice of making mental pilgrimage. Some of our Catholic friends have told me that they just sit, meditate, plan a trip to Jerusalem. They begin visualizing a trip to the travel

agent. They find the right flight, make the reservation, pack the suitcase—all mentally. You can still do that as a pilgrimage. Get into the plane. Pray, "Lord, let no one hijack it." Have a safe pilgrimage. Visualize the flying, the landing, going through immigration. All your friends meet you there; get into the cab, check in at the hotel. Then go to the shrine worship, spend a few days there and then come back. That's another form of meditation.

The mind has to be slowly, slowly brought into a meditative mood. It's better that way. That's why the *puja* and other rituals are given; because it's very hard to play tennis, or work in the office, or in the garden, then come back, immediately sit and begin to meditate. You cannot do that. You cannot just simply switch off everything. It takes a while. So, there's nothing wrong with having the concentration diffused a little for the purpose of controlling the mind better.

INTUITION IS FREE

Question: How does one distinguish true intuition from subconscious parental, societal and past life attitudes?

Sri Gurudev: Intuition is always free from any egoistic or selfish touch. Intuition is what you get directly from the cosmic intelligence, from God. The human side is intellectual, or emotional; intuition belongs to God. And God always thinks of everything and everybody, not just only you. Even if sometimes it seems to be only you, the ultimate benefit of real intuition goes to everybody.

For your own peace of mind, you may meditate. It looks like a selfish act, but when you become peaceful, automatically you become useful. Others get the benefit. So it is an indirect, selfless act. Even with eating and sleeping, if you eat to live to serve then your eating is not selfish. But if you are eating only to satisfy the tongue, it is selfish. So it is the attitude behind the activity. Intuition always thinks of the welfare of everybody, including you.

WHEN FEAR COMES

Question: How does one know for sure if fear to act is a block one needs to overcome or an intuitive warning from one's higher self?

Gurudev: Even here to distinguish that, find out where it originated you think of the outcome, or the motive behind. "Why do you want to do this?" Even if there is a fear, why am I in this state? What causes the fear? You will easily see that you had something personal behind that. You wanted something for *you*. If it is just for the common good, for selfless reasons, for everybody, there's no need for any fear at all.

Fear always comes when you feel you are losing something. Most fear is the fear of loss, your personal loss. When I say "personal," it need not mean always your private loss. You may associate yourself with a country, a community, a race. You are identifying yourself that way if you have fear of losing your pride in the community, losing the superiority of your country. You may say, "Is not some feeling needed? I'm a patriotic person. I love my country. I love

my city." It's all right, but when it causes fear, it's a love based on selfishness—"mine and others." As long as that division comes, "This is mine. That belongs to somebody else," then it's not universal, it's not common to everybody.

Then all this winning and losing and success and failure, pleasure and pain comes. Analyze the motive and the outcome. If you analyze that, it will tell you whether it's just a mere fear or whether it is an intuitive feeling. Sometimes even seeming selfishness might have a good motivation.

What is a perfect act? One totally free from any limited benefits. There is no personal, selfish motive behind it. Such an act is always beneficial to everybody. The Thirukkural says. "It's not the act that's important. It should bring no harm to anybody, and at least some benefit to somebody." It's a great, beautiful guideline. It says, "Even a lie is taken as golden truth if it can bring no harm to anybody and at least some benefit to somebody." So measure your acts using this guideline—harm to no one, benefit to someone. It has helped many many people.

FROM THE DEPTHS I CRY

from the Fratres Book of Prayer

Sometimes I feel lonely, and from the depths I cry unto Thee, and within me, Thy voice answers me, and I know that Thou, eternal Friend, art near me.

Sometimes the sense of failure seizes me, and I am disheartened. Unto Thee do I raise mine eyes, and the light of my heavenly Father shines upon me, and bids me to persevere.

Sometimes my daily life oppresses me. Unto Thee do I lift up my soul, and I realize

that by doing my duty manfully and cheerfully I am serving Thee, Divine Master, and my task is revealed to me as something good and sacred.

Sometimes I am sad and sick at heart, but when I think of Thee, Spirit of perfect righteousness and love, a wonderful joy comes to me, for I know that Thou art guiding me. O Lord God of Hosts, surely Thou wilt ever comfort me. Blessed be Thy Name for ever and ever. Amen.

THE EXPERIENCE OF THE REAL

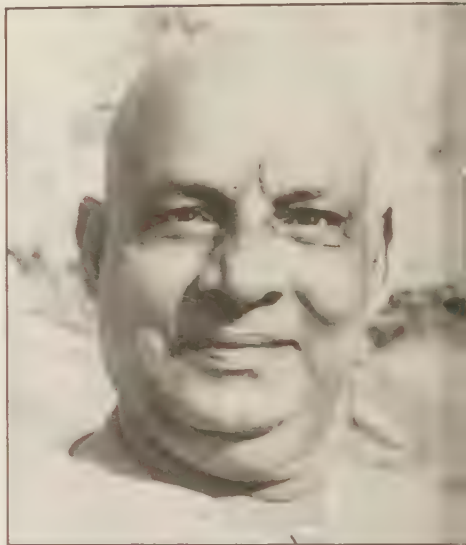
by Sri Swami Sivananda

The realization of the true substratum of life is attained through a withdrawal of the multiplicity of the mental rays, which are dissipated in recognizing false dualism and the vagaries of unreality. Egoism, or the idea of separateness, is a strong rampart that shields the cosmic Truth from the approach of the individual soul. The collected form of the dissipated rays of the internal psyche is made use of in penetrating the wall of egoism and disintegrating it into the freedom of Infinite Existence.

The process lies through cultivating the sense of selflessness, which is developed by negating the idea of doership, and a burning spirit of renunciation.

Renunciation, which is the foremost requisite of all spiritual attainments, does not necessarily imply discarding of garments and an austere abandonment of the necessities of life, or seeking solitude in wilderness with an uncleansed mind. Renunciation is an expanded state of the mind, which, through the restraint of the outgoing senses, develops a power to lift up the individual consciousness from its separated tabernacle and allows it to find its real Self in the infinite manifestation and not merely in a particular idol, or an individual body, be it one's own self.

This is the reason why sages of wisdom are not attached to any physical sheath, in particular. For all bodies are theirs. This leads to an indifference to separate existence, which is swept away by the breath of universal life. Those who feign to be indifferent to their body need not necessarily possess this infinite Consciousness: for they



are cheated by an arrogant attachment to the limited external pleasures derivable through asceticism. It is another form of worldliness rather a more formidable appearance of it which is very difficult to transform. Aspirants have to be warned against such self-deceit and failure to progress through ethical perfection and selfless service.

Behold the One

Selflessness is not merely self-denial or service done without reward. The experience of selflessness is achieved through beholding the one Self in each and every being, including the wicked and the ungrateful. Such an expansion of the self leads to the glory of the manifestation of the real Essence. Selflessness is the kernel of all conscious efforts directed towards Self-realization. It is a pressing of the lower consciousness of separate individuality

der to raise up the other side of the balance, the higher consciousness of the Absolute, and thus bring in the leveling condition of Nature into a state of immobile eternity.

Different forms of social service, personal service to the sick and the suffering, negation of the superiority-complex through self-denial, menial labor and fraternization with those whom the society will not grant equality, are all different fields for cultivating selflessness and breaking open the barrier of separateness.

When the consciousness of the true selflessness is established, life becomes a continuous and positive meditation on the Reality. There is an intense and continuous affirmation of the indivisible Existence.

Outflow of Truth

The science of selflessness embodies in itself the methodical process of the entirety of the systems of all Yogas. A truly selfless service needs nothing at all in particular in space or time. It is a natural outflow of Truth itself. It is a service not meant to enjoy the gratification of the person served, or the usefulness of the service done; it is not meant to win for the server any terrestrial comfort or egoistic enjoyment. But it is a singular process of transformation of the individuality of the server and the served into one, homogeneous whole.

None save the one who serves should be conscious (not in the egoistic way) of the selfless act that is done; not even the one who is benefited need know who has done it. The whereabouts and the particulars of a really selfless Sevaka should not be disclosed, unlike the names and designations of many munificent donors such as can be found in the marble slabs of different philanthropic organizations. This need apply only to the seekers of Renunciation, not to each and everybody, for evidences of such munificence are also necessary to serve as an inspiration to others. Such an attitude as prescribed for the new renunciate, particularly a neophyte, is compulsory. Otherwise,

the server may enjoy the gratefulness of the person served and thus lose the full benefit derivable through the selfless act. That other person should not know, it goes without saying. Such stored-up feelings of selfless satisfaction effected through selfless service, which would otherwise have been dispersed and spread out externally for the purpose of selfish enjoyment derivable through the contact with objective entities, act as a powerful spade to dig out the depths of the ego.

A Challenge for the Ego

Every act in common parlance is directed towards the achievement of an end particularized in time and limited by space. But a truly unselfish act done for no particular object in view is a challenge for the separative ego which cannot live without relating itself to something that is marked in space and time. Such an act which does not feed the individual self-sense with its diverse requirements compels the relative self-interest to dissolve itself in interest Absolute. It soars high above all limitations and engages itself in its establishment in the perfect satisfaction and the uncontradicted experience of the Reality.

Such an establishment in the state of the Self unimpeded by the phenomenal laws or separative restrictions is of an infinite rejoicing in the free flow of the law of the spirit in life divine. Divine homogeneity is the highest state of the fullest freedom of existence, and the forces that try to hinder such an expansion of truth and try to keep up the network of opposing and relative factors are, therefore, undivine. Such being the ideal of acts and experiences, the means of approach to it cannot be detrimental or opposed to the natural essence of the ideal. The Absolute has to be approached with the spirit of the Absolute. Oil does not mix with water and heterogeneous forces do not form a union. To realize the state of Absoluteness, the relative individual is required at first to be hypnotized into absolute falsehood and then

led into the absolute path which leads to the absolute Experience.

All spiritual efforts, whether belonging to the active, emotional or the intellectual aspects of human beings, have to be equipped with the common and the necessary expanding of the individualized sense into infinite Consciousness. Without such a knowledge or consciousness of the fundamental fact of existence, life becomes intense with conflict and war between the opposing forces. It is impossible for the individual to blossom into Infinity in the midst of such a heated strife among disturbing powers of nature without reconciling and pacifying them in a higher expansive consciousness, where they disclose their inner truths, which melt into the bosom of the Reality with a natural embrace.

Approaching the Absolute

The awareness of this true and undying law of the Spirit becomes the foundation upon which are raised the pillars of Yoga. The pillars cannot fail to support the roof of attainment, for they are grounded in Truth and held firm by the unfailing law of it. The beginning and the end of Sadhana have to imperatively manifest identical natures, though the one is only a thought and the

other an exact experience. A theoretical thought of Truth ends in its practical experience, for thought is not an entirely different form but is a shadow of the Truth. The shadow gives an idea of its substance, though not satisfactorily. The illusion has to be pierced through illusion itself, for it is a self expression of its Substratum. The rays advertise the nature of the sun. The physical world gives out the nature of the mental world, which in turn reflects the nature of the Reality of which the lower manifestations are only imperfect modifications.

The method of approach to the Absolute, however low in standard, should therefore reflect natures which belong to the essential reality of Existence. Such conscious effort produces a very quick effect and there then hails the revelation of Experience-Whole. Otherwise there is a failure of the ego-sense in its infinite pursuits and a painful continuation of the vain struggle for perfection in separative and conflicting ignorant consciousness. A supreme knowledge of the Eternal Truth, above all such miserable plights, is Divine Life, a life in the central, limitless bliss, and brilliance of the heart of Infinity.

from Wisdom Light

A PRACTICAL LESSON

In his youth, Benjamin Franklin once received a very useful lesson when on a visit to a clergyman.

On taking leave of the venerable preacher, he was shown a shorter way out of the house—through a narrow passage which was crossed by a beam overhead. On nearing it, the old man cried hastily, “Stoop! Stoop!” Franklin did not understand the warning until he felt his head hit the beam.

As the young man stood rubbing his head, the old gentleman said, “You are young, and have the world before you. Stoop as you go through it, and you will miss many a thump.”

Franklin, when an old man himself, wrote that this advice, literally beaten into his head, had frequently been of use to him, and that he often thought of it when he saw pride mortified, and misfortunes brought upon people by carrying their heads too high.

LET NOBLE THOUGHTS COME TO US FROM EVERY SIDE:

ABRAHAM LINCOLN'S LETTER TO A HEADMASTER

from *Bhavan's News*,
Jan-Mar 1990

Abraham Lincoln, the 16th President of the United States of America (1861-1865) is one of the world's great statesmen for all time. His remarkable literary artistry, his profound sense of the importance of Government, by, for and of the people and the manner of his life and death, have carved for him a niche in history. Here is a letter written by Abraham Lincoln to the Headmaster of a school in which his son was studying, a letter so typical of the man who bore malice towards none and had charity for all.

He will have to learn, I know, that all men are not just, all men true. But teach him also that for every scoundrel there is a hero; that for every selfish politician there is a dedicated leader... Teach him that for every enemy there is a friend. It will take time, I know; but teach him if you can, that a dollar earned is of far more value than five found... Teach him to learn to lose and also to enjoy winning. Steer him away from envy, if you can, teach him the secret of quiet laughter. Let him learn early that the allies are the easiest to lick... Teach him, if you can, the wonder of books... but also give him quiet time to ponder the eternal mystery of birds in the sky, bees in the sun, and flowers on a green hillside.

"In school teach him it is far more honorable to fail than to cheat... Teach him to have faith in his own ideas, even if everyone tells him it is wrong... Teach him to be gentle with gentle people, and tough with the tough. Try to give my son the strength not to follow the crowd when everyone is getting in the band wagon... Teach him to

listen to all men...but teach him also to filter all he hears on a screen of truth and take only the good that comes.

"Teach him, if you can, how to laugh when he is sad... Teach him there is no shame in tears. Teach him to scoff at cynics and to beware of too much sweetness... Teach him to sell his brawn and brain to the highest bidders, but never to put a price tag on his heart and soul. Teach him to close his ears to a howling mob... and to stand and fight if he thinks he's right.

"Treat him gently, but do not cuddle him, because only the test of fire makes fine steel. Let him have the courage to be impatient... let him have the patience to be brave. Teach him always to have sublime faith in himself, because then he will always have sublime faith in mankind.

"This is a big order, but see what you can do... He is such a fine little fellow, my son!"



SACHHIDANANDA

by Dr. R.R. Diwakar

This beautiful, abbreviated, designation of the Supreme Reality is often used by us. I have to find as to who was the first to use it in our scriptural and spiritual literature. I have not yet found the final authoritative answer. It is possible that Shankara is the first to use it.

The [Bhagavad]Gita in verse 23 of chapter 17 uses in a similar context OM-TAT-SAT as indicative of Brahman, the Supreme Reality. The expression Sachhidananda does not occur in the Gita. Of course, in Vedic and Upanishadic literature OM or AUM is used in that sense. The Mandukyopanishad declares, OM as the single-syllabled name of Brahma—OM *ityekaksharam Brahma*.

Sachhidananda consists of three distinct words, which in their combination and totality point to the Supreme Reality. The words are *Sat*, *Chit* and *Ananda*. Now what is the significance of these three words, and how the combination gives us one of the most beautiful expressions about Brahman is interesting. *Sat* stands for the totality of Existence. *Chit* is the principle of the capacity and power to know, the basic consciousness. *Ananda* is delight-joy-ecstasy in its purest form. What is the relationship between these three words and how in their combination they express the Supreme Reality, may be found out. Just as the Gita

has explained OM-TAT-SAT, we have to see what we can make of Sat-Chit-Ananda.

Sat is the totality of Existence, no doubt. But unless there is *Chit* which can know and be aware of it, it is as good as non-existent. Existence is Existence only when it is known as Existence. Who or what is there to know it as Existence? It is *Chit* alone which can know it as Existence. Then what is the significance of *Ananda*? *Ananda*, supreme, universal delight is the result of the knowledge of the Existence (*Sat*) by *Chit*, the consciousness. Thus Sachhidananda is indicative of Brahman, who is not only *Sat* and *Chit* but also the resultant *Ananda*. These three together is the Brahman. Hence the expression, "*Anandam Brahmano Vidwan, ma bibheti kadachana*,"—"The knower of the Ananda of Brahman is beyond fear."

In recent times, we often see Satyam-Shivam-Sundaram used. It is almost a translation of the great Triad, the True, the Good, the Beautiful of the Greeks. It was first used by the great Brahmo leader Keshab Chandra Sen. But the three expressions stand by themselves and there does not seem to be the integrality which is inherent in Sachhidananda. Both these can be used, in fact, are being used, in different contexts, but one may know that one is not a substitute for the other.

from Bhavan's News

ARE YOU MOVING?

We know that moving time is very busy, with so many details to take care of. But we also know that you don't want to miss any issues of *Integral Yoga* magazine. So, when you change your address, please let us know as soon as possible. That way, no matter where you go *Integral Yoga* will be your steady companion.

THE COSMIC DREAM

by Sri J.P Vaswani

I woke up, this morning, with the following words of a Sufi Saint on my lips: "When the heart weeps for what it has lost, the spirit laughs for what it has found." Not until the heart weeps when our own dear ones misunderstand us, does the spirit awake. The world is steeped in selfishness. No one seems to love us for our own sake; everyone loves us for what we have or what we are. And when they think,—mistakenly or otherwise,—that they cannot get out of us what they expect or what, according to them, is their legitimate due, they begin to grumble and complain. Such is the way of this selfish world. If it were otherwise, the soul would have no opportunities for awakening.

We all are asleep, dreaming the cosmic dream. "You all are asleep," sings Shabistari, "and your vision is a dream, all you are seeing is a mirage." But this realization comes to us only when we enter into the Great Awakening. "Fools think they are awake now," says the Chinese Philosopher, Chuang-tse. And he describes an amusing experience in the following words: "Once upon a time," he says, "I, Chuang-tse, dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies as a butterfly, and was unconscious of my individuality as a man. Suddenly, I woke, and there I lay, myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man."

I had a similar dream once which left a deep impression on me. I dreamt that four thieves had broken into a rich friend's house and were caught red-handed. They appeared

to be very poor, and to me it was obvious that poverty had driven them to commit theft. They were being handed over to the police when I pleaded with my friend to have mercy on the poor souls and let them off, not without first giving them a good, hearty meal. As I was dreaming thus, it appears that four thieves "actually" broke into the compound of our Building and were caught red-handed. And my friends came to wake me, saying: "We have caught four thieves. We want you to consent to hand them over to the police." Half awake, I said: "Shall I give you my consent to hand over the four thieves to the police or shall I continue to plead with my friend to let off the four thieves?"

Yes, we all are asleep, dreaming the cosmic dream. Therefore let us not regard anything as real. Let us not seek our happiness in objects and persons who only appear to be real, as things and men in a dream appear to be real, while we are dreaming. If we do so, we will be a laughing-stock to those that are awake. I remember how once, as a child, I dreamt that I had a beautiful toy. I was playing with it, when one of my school-mates came and took it away. I cried loudly, "You dare not take it; it is mine,"—and I awoke! My mother and sisters and brothers laughed at me, as they asked:—"What are you dreaming of?"

When I say, "This is mine, that is mine," I am in truth dreaming. For, in reality, nothing belongs to me. My own body does not belong to me. It was the Buddha who said:—"The fool thinks, these sons are mine, these things are mine. When he does not belong to himself, how can anything belong to him?"

How may we get over the feeling that our dear ones whom we love are ours? The answer is given us by the Sage Yagnavalkya, in the Upanishad. "Let the wife be dear to her husband," he says, "not for the sake of the wife, but for the sake of the Atman. And let the son be dear to his mother not for the sake of the son, but for the sake of the Atman." When our relationships are rooted in the Truth of the Atman, then we shall be free from attachment, and we shall love each other as free souls. Such love will be pure and unselfish and, in certain cases, more intense than that of a husband for his wife.

Such love will liberate us from bondage to earthly objects and creatures.

Let me close with the words of the great Egyptian Teacher of Wisdom, Hermes Trismegistus, the "thrice-great": "The world of things that come to be and cease to be is a world of dreams. He who is asleep and dreaming (in the literal sense) in this world is in reality dreaming doubly; and when he wakes (in the literal sense), he is like a man who has been awakened from an 'incidental' sleep, but has given himself up again to his 'natural' sleep."

from East and West Series

KNOW THYSELF

by Sri Aurobindo



The eternal and universal self of every human being is God; even his personal self is a part of the Godhead, *mamaivamsah*—not a fraction or fragment, surely, since we cannot think of God as broken up into little pieces, but a partial consciousness of the one Consciousness, a partial power of the one Power, a partial enjoyment of world-being by the one and universal Delight of being, and therefore in manifestation or, as we say, in Nature a limited and finite being of the one infinite and unlimited Being. The stamp of that limitation is an ignorance by which he forgets, not only the Godhead from which he came forth, but the Godhead which is always within him, there living in the secret heart of his own nature, there burning like a veiled

Fire on the inner altar in his own temple-house of human consciousness.

He is ignorant because there is upon the eyes of his soul and all its organs the seal of that Nature, *Prakriti, Maya*, by which he has been put forth into manifestation out of God's eternal being; she has minted him like a coin out of the precious metal of the divine substance, but overlaid with a strong coating of the alloy of her phenomenal qualities, stamped with her own stamp and mark of animal humanity, and although the secret sign of the Godhead is there, it is at first indistinguishable and always with difficulty decipherable, not to be really discovered except by that initiation into the mystery of our own being which distinguishes a Godward from an earthward humanity.

YOGA IN ACTION

FACING FEAR

by Paulette Callen

The teachings of Yoga once saved my life in a very specific way.

From my earliest childhood I was afraid of death. I remember visiting a graveyard with my parents when I was five years old and being so upset afterward that I cried for hours at the thought of death, at the prospect of my own and my parents' and grandparents' deaths. I carried this fear with me for many years.

When I was twenty-five years old I met my first Yoga teacher. He was a man from India who taught in his basement in a modest suburb of Minneapolis. He is not a famous person, but he changed my life. He taught Hatha Yoga, some pranayama and beginning meditation, and he introduced me to the teachings of many great people: Sri Ramakrishna, Sri Swami Vivekananda, Sri Swami Rama, Dr. Arya, and—most importantly for me—Sri Swami Satchidananda. He gave me a recording of Swami Satchidananda's talk at Woodstock, and that opened a door for me that let new light pour into my life. He also gave me a copy of *Beyond Words* [by Sri Gurudev].

I am not the best living example of a student of Yoga. But even my little study and imperfect practice in the ensuing years transformed my whole outlook on life, little by little, in ways I did not even realize at the time. It just goes to show that Yoga is very powerful, and even a little goes a long way.

The incident about which I write occurred seven years after my first introduction to Yoga. I was living in New York City; and, coming back to my apartment one night, I was accosted by a man with a razor

blade. He demanded my money, which I gave him. And then he said, "Come with me now."

It is impossible to relate the many, many things that go through one's mind in less than a second under such circumstances. But, in that flash of time, all the teachings and my own practice crystalized for me and I realized that I was no longer afraid of dying, that I could decide not to be ruled by fear. The words of all my teachers came to me and I felt relaxed, grounded, and safe, knowing that the end of my body was not the most important thing. So when he told me to come with him I said, "No."

I felt the razor at my throat as he said, "I'll kill you."

"Then you will have to kill me," I said. He was so taken aback that he lowered his razor in amazement. However, he did not leave. Over the next twenty minutes or so, he threatened me several times; and each time I told him he could not make me go with him or make me do anything out of fear. I could see, at last, the light literally dawn behind his eyes as he realized that I was not "bluffing." For indeed I was not. My assailant finally pocketed his razor and walked away from me.

I do not recount this story as a prescriptive for anybody else who is being mugged. Many people have told me that I was just "lucky." But I know that if I had not had Yoga in my life I could not possibly have faced the prospect of my death calmly and unafraid. Paradoxically, by removing my fear of death, Yoga saved my life. If I had reacted hysterically, or fearfully, as I surely

would have prior to my contact with Yoga, I would not have emerged unscathed. I found out later from the police that this

individual was a very dangerous man and others had not been as "lucky" as I.

WHAT IS YOUR STORY? We invite you, our readers, to send stories of personal experiences with Yoga at work in your lives. Whether it is the story of a particular Yogic teaching that helps you in your job or with your family and friends, or the recounting of a dramatic event in which the teachings of Yoga helped you pull through, we would like to share your story with other readers.

FINDING THE TRUE WAY

*from The Sutra of the Sixth Patriarch,
Buddhist*

Every species of life has its own way of salvation,
They will not be antagonistic to one another.
If we leave our own path and seek for another way
Of salvation, we shall never find it.
If one wishes to find the true way
Right action will lead him to it directly
He who treads the Path in earnest
Sees not the mistakes of the world.
If we find fault with others,
We ourselves are also in the wrong.
When other people are in the wrong we should ignore it:
It is wrong to find fault with others . . .
This world is the Buddha-world
Within which enlightenment may be sought.
To seek enlightenment by separating from this world
Is as foolish as to search for a rabbit's horn.
Right views are called transcendental,
Erroneous views are called worldly,
But when all views, both right and erroneous, are discarded,
Then the essence of wisdom manifests itself.



THE MAN WHO WALKED ON WATER

from Tales of the Dervishes
by Indries Shah

A conventionally-minded dervish, from an austere pious school, was walking one day along a river bank. He was absorbed in concentration upon moralistic and scholastic problems, for this was the form which Sufi teaching had taken in the community to which he belonged. He equated emotional religion with the search for ultimate Truth.

Suddenly his thoughts were interrupted by a loud shout: someone was repeating the dervish call. "There is no point in that," he said to himself, "because the man is mispronouncing the syllables. Instead of intoning *U YA HU*, he is saying *U YA HU*."

Then he realized that he had a duty, as a more careful student, to correct this unfortunate person, who might have had no opportunity of being rightly guided, and was therefore probably only doing his best to attune himself with the idea behind the sounds.

So he hired a boat and made his way to the island in midstream from which the sound appeared to come.

Sitting in a reed hut he found a man, dressed in a dervish robe, moving in time to his own repetition of the initiatory phrase. "My friend," said the first dervish, "you are mispronouncing the phrase. It is incumbent upon me to tell you this, because there is merit for him who gives and him who takes advice. This is the way in which you speak it." And he told him.

"Thank you," said the other dervish humbly.

The first dervish entered his boat again, full of satisfaction at having done a good deed. After all, it was said that a man who could repeat the sacred formula correctly could even walk upon the waves: something that he had never seen, but always hoped—for some reason—to be able to achieve.

Now he could hear nothing from the reed hut, but he was sure that his lesson had been well taken.

Then he heard a faltering *U YA* as the second dervish started to repeat the phrase in his old way...

While the first dervish was thinking about this, reflecting upon the perversity of humanity and its persistence in error, he suddenly saw a strange sight. From the island the other dervish was coming towards him, walking on the surface of the water...

Amazed, he stopped rowing. The second dervish walked up to him and said: "Brother, I am sorry to trouble you, but I have to come out to ask you again the standard method of making the repetition you were telling me, because I find it difficult to remember it."



SURRENDER

by Ramakrishna Tom Panasiti

That I would and that I must
Leaves no choice for what is bound to come
And what I see as my only way
The end lies clear from this tangled maze

From above I see what stands before me
Lord of Duty gives to accept what is mine
I would ask to gain dispassion
And all that comes in knowing God's love

What I must is to surrender
Relinquish the fight within me
I'll give up the ghosts that haunt my mind
Extinguish the arms taken against myself

What I will is thy will to surrender
Rechannel the strength possessed within me
As from the father infused to the child
I will take and make it to be Thine

That I be a worthy vessel
Always used but never quite filled
Knowing the source from whence I come
Drawing forth the spring of eternal love

Guide me by what I know I feel
Hide me from what I only think I see
That I listen to the quiet voice within
Deaf ears upon the judgements of mind

What I am is total surrender
Given the trust to care for my own Self
I give up fear to put an end to pain
Drifting confused I cast an anchored chain

In the flow through this dance called life
Passing plays teach to yield and be aware
No desire for change brings such fulfillment
Growth has flourished in this waltz through time

Forever clear and for not in pain
For less is past to be the more of gain
All things collected and treasures unused
(All) Will be unnecessary in truth

The way to God is through surrender
Living for and acknowledged by reality
Submitted humbly at the door I sought entrance to
I was taken inside and resurrected anew

That which gives is in surrender
Taketh all that is placed there for Thee
Lay down what hinders and resist nothing for naught
For there is beauty and there is peace in being free

A REFLECTION OF YOUR RADIANCE

Alexander Solzhenitsyn

How easy, Lord, it is for me to live with you.
How easy it is for me to believe in you.
When my understanding is perplexed by doubts
or on the point of giving up,
when the most intelligent men see no further
than the coming evening, and know not
what they shall do tomorrow,
you send me a clear assurance
that you are there and that you will ensure
that not all the roads of goodness are bared.

From the heights of earthly fame I look back
in wonder at the road that led
through hopelessness
to this place whence I can send
mankind a reflection of your radiance.

And whatever I in this life may yet reflect,
that you will give me;
And whatever I shall not attain,
that, plainly, you have purposed for others.

ADAPTING A FAMILY FAVORITE

by Rev. Bhavani Miller



My mother was a good cook and I have many pleasant memories of my favorite meals. As I have changed my diet over the years, though, I can no longer eat some of her dishes. So, instead of giving up these foods altogether, I have learned to substitute natural, vegetarian ingredients for the ones I do not choose to use anymore.

One of our family's favorite casseroles was made with layers of carrots, fried pork chops, canned creamed corn, and crumbled corn flakes. Not only was it a tasty dish, but it was beautiful as well. I knew I would have to make many changes, but I was determined to keep the essential elements of color and texture the same.

The only original element I was able to save was the layer of carrots. These are cut in strips, briefly steamed, then put into the bottom of the casserole. The pork, of course, had to go! And for this I substituted slices of tempeh, which I pan fried in a little oil before layering on top of the carrots.

Since I avoid using canned vegetables whenever possible, I decided to use fresh corn for the next layer. My first attempt was not successful. I simply scraped corn off the cob and covered the tempeh with it. Unfortunately, instead of making its own colorful layer on top of the tempeh, the corn slid into the bottom of the pan while cooking. The next time I tried making my own fresh creamed corn by blending the corn with some water and then cooking it with a little thickener. This extra step only takes a minute and is well worth the trouble of washing an extra pan (always a consideration for me).

For a final topping I omit the corn flakes completely, bake the casserole as is and put finely chopped parsley atop each portion before serving. The colors are bright and appetizing, and a simple side dish or two will quickly complete an elegant summer meal. I often serve a simple steamed green and a bulghur or couscous pilaf, which I make while the casserole is in the oven.

Here is the complete recipe for this special Tempeh-Corn Bake.

TEMPEH-CORN BAKE

serves 6, make in 9 x 13 pan

2 8 oz packages fresh or frozen tempeh
2-3 Tbsp unrefined sesame or olive oil
6-8 small carrots
2-3 Tbsp whole wheat flour
6-8 large ears fresh corn
salt and pepper to taste
2-3 Tbsp arrowroot or kuzu powder
1-3 cloves chopped garlic (optional)
finely chopped fresh parsley

Preheat oven to 375 degrees F.

Cut tempeh into thirds and slice each piece into two thicknesses. Heat oil in a large skillet and fry tempeh on each side until lightly browned.

Meanwhile scrub and then slice carrots lengthwise into long strips, and steam until nearly tender. Place carrots in bottom of oiled casserole dish and cover with fried tempeh slices. Sprinkle tempeh and carrots with the flour.

Scrape corn off the cobs. With large

juicy ears you should have about 5-6 cups. Blend corn in blender or in food processor with enough water to cover, about 1 cup. The amount of water you need also depends on how juicy the corn is. Put corn in saucepan with chopped garlic, and simmer until corn is heated through and just begins to come to a boil. Dissolve the arrowroot in a small amount of cool water and add to the corn mixture, stirring continuously. When it

thickens, remove from heat immediately, add salt and pepper to taste, and pour over the tempeh slices.

Cover the casserole and bake for 20-30 minutes or so until the tempeh is fully cooked. You might want to remove the cover for the last few minutes of cooking so that the corn browns a bit. To serve, be sure to include some of each layer on every plate and sprinkle with the parsley.

HURT FEELINGS

from All India Magazine

To feel hurt by what others do or think or say is always a sign of weakness and proof that the whole being is not exclusively turned towards the Divine, not under the divine influence alone. And then, instead of bringing with oneself the divine atmosphere made of love, tolerance, understanding, patience, it is one's ego that throws itself out, in response to another's ego, with stiffness and

hurt feelings, and the disharmony is aggravated. The ego never understands the Divine has different workings in different people and that to judge things from one's own egoistic point of view is a great mistake bound to increase the confusion. What we do with passion and intolerance cannot be divine, because the Divine works only in peace and harmony.

I FEAR THEE NOT

by Abu-l-Husain al-Nuri

O God, I fear Thee not because
I dread the wrath to come: for how
can such affright, when never was
A Friend more excellent than Thou?

Thou knowest well the heart's design,
The secret purpose of the mind,
And I adore Thee, light divine,
Lest lesser lights should make me blind.



A JOYOUS GRADUATION

It was a proud day for all of Yogaville. Three of Gurudev's "children" graduated from Buckingham High School during a ceremony on the 12th of June. We had watched Padma Knight, Mohini Shapero, and Gita Wenzel grow up in our community. They attended the Yogaville Vidyalayam from preschool through junior high. When they started attending Buckingham High School in March of 1989, they all excelled scholastically and socially.

All three girls graduated among the top of their class, with Mohini as valedictorian, Padma placing 5th, and Gita 11th. At the ceremony, in addition to honors as Buckingham's youngest valedictorian, Mohini (who is also a member of the National Honor Society) received one of four Presidential Scholarships from U.S. President George Bush. She also received a scholarship from the Buckingham Women's Club, and the Chemistry and Government Awards from the high school faculty.

These three Yogaville community members were all very busy with school activities. Gita served as President of the Spanish Club and Publicity Director for the

Buckingham Tour Company theatre group. She was in the Drama Club, French Club, Hi-Y, Youth of Yogaville, and Students Against Drunk Driving (SADD). Padma was a member of the Beta Club (a scholastic honor club), as well as the Student Council, Youth of Yogaville, Drama Club, French Club, Hi-Y, and SADD. She served as Vice President for the Buckingham Tour Company and was this year's Homecoming Princess. Mohini was a member of Hi-Y, the Drama Club, SADD, the Buckingham Tour Company, and served as French Club Secretary, Spanish Club Vice President, and Youth of Yogaville Treasurer.

Padma is going on to study law at Mary Washington College, and Mohini will soon begin studies at Longwood College.

There were many moist eyes among the Yogaville members who attended the graduation. Bharati Shapero, Mohini's sister, was watching Sri Gurudev throughout. She reported that she watched how he beamed as the young women from Yogaville received awards and diplomas. But, she was surprised to notice that he beamed just as brightly and happily when graduates from



After the graduation. Padma Knight, Sri Gurudev, Gita Wenzel, Mohini Shapero, and Mr. L. Lenz, Principal of Buckingham County High School, share in the joy.

her parts of the county received honors. He
emed to share in the joy of everyone there,
th no boundaries or limitations.

We are all proud of these beloved

friends who have blossomed so beautifully
right before our eyes. We congratulate them
and their families; and we wish them health,
true happiness and success.

MORE GRADUATION NEWS TO COME! In July, the first-ever senior class of the
agaville Vidyalayam will have its graduation ceremony. Watch for the report of this very
pecial and long-awaited event in your next issue of *Integral Yoga* magazine.]

SUCCESS IN TODAY'S CHANGING WORLD

y Mohini Shapero

*Valedictorian Address, delivered at Bucking-
m High School Graduation
June 1990*

Honored guests, family, teachers
and friends. Good evening and
thank you for coming tonight.
hen I was thinking about a topic to speak
tonight the best thing that came to my
nd was success. Success is something ev-
one in the room wants to achieve in
atever way is important to them, and
ccess is what we are all setting out to find
on graduation from high school.

Sometimes success means a change of
as, ideals, and goals.

There's an ancient Chinese curse that
ys, "May you be born in a time of rapid
ange."

Our generation has received this curse.
is can be seen as a curse because a time
change is a time of confusion and turmoil
hen no one quite knows what is really
ing on in the world. Everything changes
quickly that it is hard to keep track of what
happening. There is always an occurence
something new. But changes can be good.
r example, all the movements toward de



*Valedictorian Mohini Shapero going up to accept
her diploma.*

mocracy in Eastern Europe, the growing
awareness for our environment, both of
these things are changes for the better. Our
challenge is to contribute what we can to
make more and more changes for the better,
so that a world of rapid change is a world of
rapid improvements, and change becomes a
blessing rather than a curse.

This is a challenge for each and every
one of us getting out of high school and
really starting our lives. We have to go for-
ward to meet these changes.

What we need to face these changes are
REAL VALUES. Real values are unchang-
ing; they have survived all the ages since all
the great thinkers of the world identified

them. These consist of truth, peace, loyalty, friendship, compassion, non-violence, and unselfishness. These qualities are the basic ingredients for success. And success is what every person is striving for. Success to me doesn't necessarily mean massing up millions [of dollars], but should always mean happiness, fulfillment, satisfaction and contentment.

It is hard to always know what will make you happy, and unfortunately many of today's youth reach for drugs and alcohol. We've all heard that these things lead to downfall, and I want to ask all of you to help in changing the pattern of these shortcuts to happiness, and *this* happiness is only temporary. Real happiness is not temporary, but lasting. And lasting happiness is what success really is. Of course, on the road to success, there are temporary barriers that may cause detours to your ultimate destination. But the real challenge is setting yourself straight again when you have made mistakes. This kind of challenge is what makes a person great.

Swami Vivekananda expresses this thought more eloquently when he says, "Any fool can rise to greatness for a minute, but only a great person is great in all the small things."

I sincerely hope all of you who are graduating with me achieve success in every way possible. I hope you live your lives

fully and that you always do the right thing. Those of you without plans yet, I know you'll discover something wonderful to do with your life, and those of you who already know what you want to do—I know you'll succeed. Thank you all for welcoming me into this school last year when I first came here and was scared of a new place. Most all of my fears disappeared when I saw how kind everyone was to me. In only this year and a half that I have attended Buckingham County High School I have learned so much, from my peers and, of course, my teachers. I think I had some of the best teachers this year that any student could ask for, and I could never thank any of my teachers enough for giving me the best gift in the world, the gift of knowledge.

Graduating is not only an accomplishment of the student, but it is a reflection of the teachers and parents of all the graduates. We as students couldn't have done it without all the devotion of our teachers and the love from our parents. I can never thank my parents enough for what they have done for me, but maybe the fruits of their actions have begun to show. Hopefully, my accomplishments and tonight will be a start in thanking them. Thank you MOM and DAD!

Thank you for giving me this opportunity to speak.

I hope you all realize your dreams!



DAY BY DAY WITH SRI GURUDEV

THE POPE OF YOGA SRI GURUDEV'S FIRST TOUR TO SOUTH AMERICA APRIL 6-28, 1990

The newspapers labelled him, "The Pope of Yoga," and everywhere Sri Gurudev travelled during his first-ever tour of South America, he created a sensation. He presided over the Second Annual All-South American Yoga Teacher's Congress, and gave many public talks in Argentina, Uruguay and Brazil.

The Congress was organized by Mataji Indira Devi, whom the whole ashram had come to love during her stay at Yogaville last year. She has been doing truly magnificent and important service in South America, even personally teaching Yoga to the residents of several countries!

A wonderful and energetic mixture of thirteen disciples accompanied Sri Gurudev. We were shepherded by Vishal Sopena, originally from Uruguay, who organized the tour and served as translator.

We arrived first in Buenos Aires, Argentina, the Paris of South America. In this very European city of 8 million, interest in Yoga is flourishing. On Palm Sunday, at a visit to the city's largest cathedral, many of the worshippers spontaneously came forth for a personal blessing and touch from Sri Gurudev, and this moving scene was repeated throughout the tour. While walking down the street later, one woman came running up, saying, "Oh, Swamiji, I have been reading your books for more than 10 years. This is such a blessing for me to see you at last!"

At a satsang in Mataji's studio, Sri Gurudev advised, "The plant strains its neck to be happy. But money, power, fame, beauty, position—none of these will give

happiness always. Yoga gives the clue how to be happy: let your happiness not be dependent on anything or anybody. Whatever comes, let God give it. Whatever goes, let God take it. We are all in God's Office. We are all hired by God for God's work."

Next, we flew to the garden city of Mendoza, Argentina, in the foothills of the Andes, not far from Peru. Sri Gurudev and Mataji Indira Devi gave a public talk to a thousand of the city residents, and Sri Gurudev told them, "Life is to enjoy. Just learn to be moderate." Jose Luis Camero, a well-known motion picture star of South American movies, and student of Indira Devi, also spoke movingly about his Yoga path. The next day, Sri Gurudev took us on a bus ride high up to the snow peaks of the mystical Andes mountains, where soft green slopes like in Switzerland intermingle with sagebrush and cacti.

To celebrate both Passover and Easter, our beloved Indian couples on the tour, Dr. and Mrs. Rao from San Antonio, and Dr. and Mrs. Patodia from Canada, cooked a splendid Indian meal at the home of our gracious beloved Buenos Aires hosts, David and Iana Lipsic, and their daughter Paula. Then we visited the country home of South America's famed singer and musician, Piro, who chanted and sang for us celestially. We continued our festivities with a visit to the world's widest waterfall, Iguazu Falls. The falls, where the film "The Mission" was made, is located in lush and tropical rain forest at the border of Argentina and Brazil. Just as Sri Gurudev approached the falls, many dazzling rainbows appeared. The next day we took exciting helicopter rides over and around this roaring, misty and majestic wonder of the world, and that evening were serenaded by Inkan harp music. Sri Gurudev told all of the tour participants, "There

should be something *different* that you notice about yogis, a *caring* for others."

In Montevideo, Uruguay, Sri Gurudev again gave a beautiful satsang to many eager Yoga students, many of them originally instructed by Vishal. Sri Gurudev said, "In meditation, you can begin to know the problems of the mind. You can *experience* your inner divinity, the kingdom of God, only when your body and mind are calm. If you see a fire, and all you have is gasoline, and you say, 'I don't have time to find water, so I'll just pour this gasoline,' will that help put out the fire? Likewise, an unhappy person can't bring happiness to others. So you must learn to stay happy, then to share that." The next day we took a bus ride to see the sparkling beaches of Punta del Este, the glorious eastern shores of Uruguay.

Back in Buenos Aires, we travelled south of the city to the famous pilgrimage site, the Cathedral of Our Lady of Lujan. The priests took Sri Gurudev as one of their own, and took us to see a crypt where many of the various visions of Mother Mary seen around the world were represented - black, white, brown, arrayed in varying dress. Sri Gurudev asked the priests, "Is each one a *different* Mary?" "Oh, no," they replied, "It's the same Mary, just in different forms." Then Sri Gurudev quietly pointed out, "If the one Mary can appear in so many forms, couldn't it be the One God appears in various forms in the different religions?"

The next day, Sri Gurudev gave a press conference and said, "Everyone should lend a hand. Instead of thinking only of your *personal* benefit, think of something larger, like your country, or the whole world. Serve the whole world as your family. When a person becomes selfish, that's the end of his or her peace. We are eager to preach, but we don't take time to *practice*. An ounce of practice is better than

tons of words. Don't go and *teach*. You do it and the others will copy your example."

On April 20, Sri Gurudev opened the Congress by saying, "Yoga is a hope for the world of tomorrow. It can bring the entire humanity together. The real way of teaching Yoga is to show it in your life." A thousand Yoga teachers from all over South America were treated to several more talks by Sri Gurudev. At the end of the Congress, since all of them wanted to greet him personally but time did not permit, he introduced a beautiful solution. "Everyone turn to the person next to you and give him or her a hug, imagining that you are hugging me!"

The tour continued on to the lush Brazilian city of Belo Horizonte, where Sri Gurudev gave another public talk, and ended in Rio de Janeiro, the most beautiful city in the world. We visited the Christ the Redeemer statue, Corcovado, which presides over the city, and took a cable car to see the view from Sugar Loaf mountain. The exquisite sunset into the pearlescent sea served as a memorable ending to a journey for all to remember and cherish, a fond farewell from this great continent where hearts were opened by the Grace of Sri Gurudev's love and service.

By Amrita McLanahan, M.D.



Amid ocean breezes. Sri Gurudev and the South American tour members.

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-Sri Gurudev

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Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of samadhi or super-consciousness.

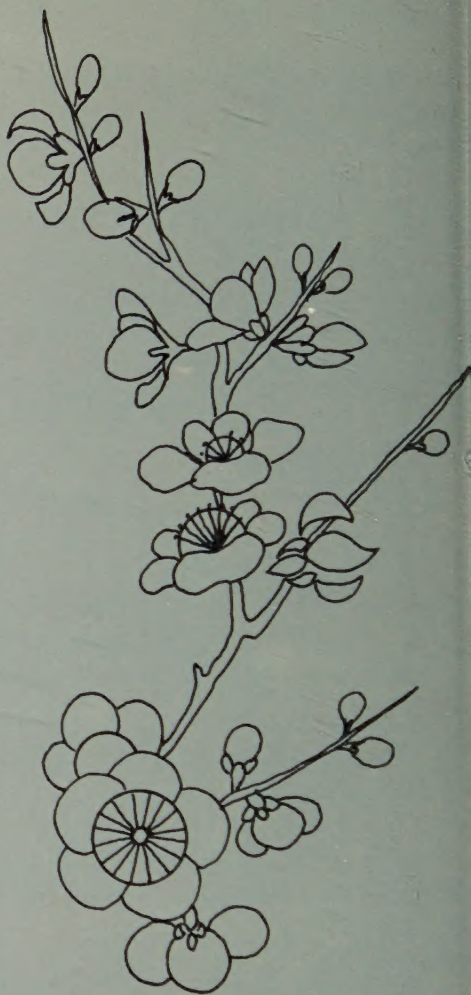
Japa Yoga The concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

Hatha Yoga Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas), to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.



The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

Swami Satish Kumar
Sri